

ane Proclamatioun set furth be my Lord

Regent, in the Name of our Souerane Lord, declaring the purpose of thame quha assist
with our Souerane Lordis Mother. &c.

IN the Name of God, Amen. Be the grace of God, King of Scottis, To all and sundrie our faithfull and trew liegis, quhais knowlege thir our letteris sall cum greting. Forsamuch, as the occasioun of the present trublis, occurrit within our Realme, is nocht unbeknown to you, & quhat work God hes wrought in tyme bygone, sen the horrible and vnworthie murthour, tresonable perpetrat in the persoun of the King our maist deir father of worthie memorie: The world may se it, and the posteriteis following will keip it in lasting memorie. That execrable fact as it is detestable in Goddis sycht, saucht all men that outhir feiris God or hes respect to the ciuile locerie amangis men, to abhorre with the personis, that still wald manteine the Authouris and deuparis of that bestly crueltie, and be the contrair vance and promote the rycheous querell of vs, thair natie Prince and lauchfull King, descendit of the rycht lyne, of the maist Noble & valeant Princes of this Region. As a speciall cofort and fauoure send be the mercy and prouidence of Almychtie God, to this afflictit Natioun. And howbeit the cruel murthouris of our maist deir father, thair honouraris and assistaris, efter his murthure had conspyrit the same coupe for vs to taist of: To transfer the Crowne to the rycheous lyne, to sic as lang hes bene ambitious thair of: zit that same God, that preseruit our Innocent persoun, fra thair mercyles handis, hes respectit the equitie of our cause and mantenit the same, to his glorie and our comfort, quhen in mannis sycht baith we and thay that professit our obedience and abowit our querell wer. maist to haue bene ouerthrawn. Bot because the malicious hartis of our conspyrit Enneimis, nocht only procedis in thair wickitnes and Rebellioun aganis vs and our authoritie, bot allwa seducis the trew and simple peple, our to follow thame. Sclanderouslie speikand of vs as that our tyll wer in doubt. We haue thocht gude to nothe and mak knawin the certantie of the hail mater, for the satisfactioun of thame quhais Iugement zit remanis suspens, that being resolut of the nakit and sempill treuth, thay may gif place to the rycht and abstene fra errour. And put a difference betuix our trew subiectis seikand Goddis glorie and our dew obedience, and the Rebellious faction tresonable seikand to bereue vs of our lauchfull Crowne and proper inheritance, vnder ane craftie pretens of the Quene our motheris tyll: vnto quhome (God wate) thay beir na better gude will nor vnto vs. Saulsing in sa far as hir presence may moue a contrauersie, quhairin be proces of tyme hauing baith vs and hir cuttit of, thay may win the game and posses the garland lang hopit for. Bot quhat end sall God put to sic blusparis? All ancient prophis baith godly and prophaine declairis in similitude. Was euer Innocent murthoure left vnrenengeit? Or was it euer in the power of man, sa far to blind the eyis of him that is Almychtie, bot quhen the iniquitie of men was cum to fulnes, his potent hand quicklie confoundit baith the force and polecie of his wickit creaturis. That cullozat blenging of James sumtyme Erie Bothwell cheif murthour of our deir father vpon the .xij. day of Aprill, the zeir of God .1567. zeiris, culd nocht assure that godles and wickit man, nor mak his cankerit conscience rest without erreure, the hail world persauing his pretens na vther thing bot as a mask to blind the eyis of God and man. The murthour seiking his atwin purgatioun, the accustumat ordour of the Law peruertit. In that sufficient warning was nocht geuin to our derrest gudschir, and vtheris the kin and freindis of our said deir father, to follow & persew the murthouris, and the verray tyme of the committing of that crueltie nocht expressit, nouthir zit culd that vnho- nest and pretendit mariage, suddanly and vnprouisitly thairefter accomplis, outhir blind God, or satisfie the peple, that continually crant vengeance of God, for that faibles blude and conceit murthure, nor zit the reuissing or rather mocking of God and the world culd colure schame and dishonour, quhair it was sa far procedit, that honour, consci- ence, and greitnes, wer all tynt, for the Inordinat affectioun bozne to that Tyrane. Laith we ar to condiscend maie speciallie, bot allace quhat profitis silence, quhair thair is na repentence. Bot wordis and reportis of men, bot writ remanis contenting the discours of that lamentable Tragedie, and vnnaturall crueltie. The treuth quhair of na pro- cess of tyme will consume, nor age weir away. And quhen that vnlachfull diuorce was maid, and maist vniachfull mariage compleit, quhat estait our Innocent persoun stude in to, the Eternal God best knawis and all godly men may Iuge. Our father laithly murthurit, and the Quene our mother cuplit with him, that was the cheif authour of this mischeuous deid. Scho thzall and subiect to him, circuit with a companie of vngodly and wickit personis, notorious Hyrtis, murthouris and vtheris reddy to execute all thair vnlesfull commandementis, diuers of our no- ble abhorring with the wickit tyme, vther departing furth of our Realme, or priuely reposing thame selfis to se the end of that confusioun, at last constrainit be Just necessite, it behuifit thame, rather laith nor neuer, to proude for suertie, quhome God had grantit to thame as natie Prince. That we suld nocht fall in the mercyles handis of thame, quhilis flew our father. To seperat that Tyrane and godles man, fra the Quene our Mother, and to put our persoun in suertie. For quhilis purpose, ane greit number of our trew and faithfull subiectis, being conuenit, on the feild, aganis the said Erie: efter he had refusit singular combat of a Lord and Barroun of Parliament and gen- erall vnderfameit (Howbeit of befor he had offerit him self thairto be his Cartell and Proclamatioun) he elchapit and our said Mother, come to the Noble men and vtheris our faithfull subiectis conuenit for that effect: quha re- soluit to leif the vngodlie and vn honest companie of the murthour of our father, and minassing. Sic as had bene full of our preseruatioun, be comoun consent scho was put in suertie, quhill forther deliberatioun mycht be had in the mater. Schoztly thairefter God manifestit the murthour maist cleirly. And nocht only the report of diuers actu- ally present thairat, and mony vther thingis, gair presumptioun, bot writ declarit the treuth, resolving mony of the doubt thay stude in to. Alwayis the Quene our mother, seing the trublis occurrit in hir gouernement, how con- siderable thingis succedit, and how euill hir subiectis lykit of hir Regent, dimittit the Crowne of this Kingdome with all honouris, priuilegis, and commoditeis thair of, in our fauouris. According to the quhilk, he a greit number of the the Estatis of our Realme, purposly conuenit to execute hir commissioun, we war lauchfully Inaugurat with the Crowne Royall of this our Kingdome, and our derrest cousin James Erie of Murray Lord Abirneithis nominat, electit, sworn, and admittit in Regent to vs our Realme and liegis, vnto our age of .xvij. zeiris, quha ac- cording to his commissioun did all that was in him to manteine the gude and godly pear, standing betuix vs and all Christiane Princes our nychbouris, freindis and confederatis: To Intertenie Justice and quyetnes in the stat of our common weill, for the commoditie and saifgard of trew men and verteous personages, and puishement of brokin men, trublaris of the cuntrie and vtheris transgressouris of the Lawis. Quhilis our Coronatioun, Inaugu- ratioun, and possessioun in the Crowne of this our Realme. Is be Actis of ane lauchfull, fre, and plaine Parliament fund and declarit to be dewlie, rychtlie, and ordourlie done and execute, and als lauchfull and valeabill in the self in all respectis, and we als rycheouslie Inuestit and possessit in this our Kingdome, as our said mother, our gudschir, grandschir, or any vtheris our maist Nobill Progenitouris, natie Princes of this our Realme, war, and hes bene of befor. Or as gif scho the tyme of the said coronatioun, had bene departit furth of this mortal lyfe, or had copet it personallie in presence of the hail thre estatis of this our Realme, assemblit in Parliament and in aid the said dimis- sioun, notwithstanding any manner of tyll, actioun, or interes or any vther thing, that presently or can heirefter be obiecit in the contrair. And als that the nom natioun, constitutioun, and ordinatioun of our said derrest cousin, in Regent vs our Realme and liegis, during the tyme of our minoritie, and the acceptatioun of the said office be him, was, is, and in all tyme cuming salbe, repute, haldin, and esteemit lauchfull, sufficient and persite, and all thingis, quhilis we had doue or suld do be vertew of his said office, to be als dewly, lauchfully, sufficiently, and rycheously done, and to haue als greit auail, force, strength, and effect in all respectis and conditionis, as any thingis done, be quhatsumeuer Regentis, Gouernouris, or Protectouris of this our Realme, in the minoiris and les ages, of any vtheris natie Princes of the samin. Ratifiand, approuand, and confirmand the said Nominatioun and acceptati- on in all poyntis. And als in the same lauchfull, fre, and plaine Parliament it was fundit, declarit, and concludit, that the cause and occasioun of the cōuentiounis & messages of the Erlis, Lordis, Nobill men, Barrounis & vtheris faithfull & trew subiectis and cōsequently thair taking of armes and cūing to the feildis with oppin & displayit ba- neris, and the cause & occasioun of the taking of the persoun of the Quene our Mother, vpon the .xv. day of Junij last bypast, and halding and detening of hir within the hous and Fortalice of Lochleuin, continually sensyne, and in tyme cuming, and generally all vther thingis Inuentit, spokin, writtin, or done be thame or any of thame, to that effect, sen the tent day of Februar, the zeir of God .1566. zeiris, vpon the quhilk day vnuquile the King our maist deir father was tresonable, sekamefullie, and horrible murthurit, vnto the day & dait of the said act, tuicheing hir and detening of hir persoun, that che cause and all thingis depending thairon or that any wayis may pertene thair- to, was / to our greif, in hir a win default. The causis quhair of, as thay ar patent to God, sa (allace) thay ar ouer manifest to the hail world. Quhat the Parliament hes concludit, presentlie nedis nocht to be expessit at greitar lenth, it is contentit in writ and pzent. And mony vtheris nor the Inhabitantis of this cuntrie, hes knowlege of the same. Bot quhat suretie is abill to gainstand tresoun? Or quhat bandis and subscriptionis can perswade thame to be trew, that ar als facill with thair handis to subscribe, as with thair toungis to speik the thing thay think nocht. The schame is thair a win, and the spot and Ignominie will lest vnto thair posteriteis. Gif ony in the degre of Ro- bilite, or any vther our meanest subiectis, had bene opprest, disbanit, or handit vtherwayis nor the ancient & amys

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 sioun, notwithstanding ony maner of tyll, action, or interes or ony vther thing, that presently or can heirefter be
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 The schame is thair atwin, and the spot and Ignominie will lest vnto thair posteriteis. Gif ony in the degre of No-
 bilitie, or ony vther our meanest subiectis, had bene opprest, dishonit, or handlit vtherwayis nor the ancient Lawis
 of the cuntrie prescriuit: Than men mycht haue had occasioun to werie of our gouernement, and to haue socht alte-
 ratioun, bot quhat is he, that in his conscience is abill to complene or accuse that estait, of vniust dealing or vncour-
 tessie, it seditions men of vnquyet Spirite, inuysfull to se the pure peple of this our Realme, enioy that quyetnes &
 gude dayis quhairin thay had ane interes. Bot mouit partly of ambitioun, partly in hope of gayne, and sailles re-
 uenge of thame that neuer offendit thame, and cheifly to stay the ordinar cours of Justice, trefonablie aganis the
 tennour of the saidis Actis of Parliament, practizit and conspyrit the libertie of the Quene our mother. And in con-
 clusioun be fraudulent and craftie meanis, brocht the same to pas in sic sort, as scho was nocht only conuoyt to Ham-
 miltoun: bot thair thow the peruerst counsell of sic, as had bene partic ipant of our said fatheris murthre, sa far
 Induceit hir, that scho intendit be force, to bereue vs of our Crowne, quhairwith we ar rychtfully possessit. And for
 the mair spedie executioun of the purpose, conuenit a greit force, nocht only of sic, as lang hes thrustit for our place,
 bot of vtheris dissimblit freindis and vnnaturall subiectis. To quhat end thair trefonabill Insurrection and Re-
 bellion hes succedit, ze all our gnde subiectis vnderstandis. God hes auancit our Just and rycheous querrell, and
 grantit vs victorie of our conspyrit Ennemeis, quhais blude nouthir we nor nane professing our obedience or adou-
 ing our querrell, euer socht. Bot being scharplie assaultit and persewit, for preseruation of our Innocent persoun, &
 that to come & authoritie quhairin God hes placit vs, it behuifit our said Regent, the Nobill me and faithfull subiec-
 tis assisting him, to resist thair crueltie and Inuasioun. Quhat womanlie mercy was in the persoun of hir, that
 (allace) thoht the schedding of Scottis blude a plesand spectacle? Quhat sauoure and clemencie can men like for
 at hir handis, that steris this seditioun, aganis vs hir onlie lauchfull Sone, or quhat securitie can Nobill men or
 godly men think thame selfis in to, scho bering the Regement, be quhais occasioun, our maist deir father, being a
 portioun of hir atwin flesche, was sa vlit. God hes his counsellis to put in executioun and alreddy hes begunn
 to execute his Jugementis. Sic as seiris God, and wait the lauchfull and rycheous blude Royall, continewit in
 the successioun of our Crowne, will willingly obey vs and furthset our authoritie. The same God that hes ouercu
 the Rebellious factioun anis, will zit repes thair Insolence, gif thay tend to farther vntreuth and conspyracieis.
 And we dout nocht bot ze will assist vs, in thair contrair to thair oppobye and confusioun. Our will is heirefor,
 and we straitlie comand and charge zow all and sundrie our liegis & subiectis soirsaidis, as ze will answer to God,
 and vpon zour allegiance and bundin dewtie to vs, that nane of zow tak vpon hand to rpe, assist, fortifie, mantene
 or obey our said Mother, or ony conspiratiounis mouaris of seditioun and Insurrection, vnder colour of quhatsum
 euer vther pretendit authoritie nor ouris, vnder the paine of trefoun. And that Lyoun King of Armes his brother
 Herauld, Marschall, Pursuairis, and Messingeris quhatsumeuir, ma's publicatioun heirof at the mercat Crosses of
 the heid Burrowis of our Realme, and vtheris places neidfull, that nane pretend Ignorance of the same. Geuin
 vnder our Signet, and subscriuit be our said derrest cousing and Regent. At Glasgow the .xiiij. day of Maij,
 and of our Regne the first zeir. 1568.

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